

GURU GOBIND SINGH'S

THE JAP

(MEDITATIONAL PRAYER)

Translated from the Original by

TRILOCHAN SINGH



GURDWARA PARBANDHAK COMMITTEE

Sis Ganj, Chandni Chowk

DELHI

GURU GOBIND SINGH'S

THE JAP

(MEDITATIONAL PRAYER)

Translated from the Original by

DR. TRILOCHAN SINGH



GURDWARA PARBANDHAK COMMITTEE

**Sis Ganj, Chandni Chowk
DELHI**

© Dr. Trilochan Singh

ALL RIGHTS RESERVED

Price Rs. 1.50; 3/6 sh

Published by Sardar Gyan Singh, President, Gurdwara
Parbandhak Committee Sis Ganj, Chandni Chowk, Delhi-6 and
Printed at The Statesman Press, Connaught Circus, New Delhi-1.

INTRODUCTION

Never were talents of the highest, genius of the most exalted kind, more profusely bestowed upon a single human being or prophet, or worked out to greater purpose of excellence, than in Guru Gobind Singh. He was gifted with a clear mind, a vivid imagination, a profound spiritual insight, and his soul was ablaze with a fervent moral passion and fiery determination to fight for truth, freedom, and human integrity. Guided by the highest moral and spiritual ideals, imbued with the soul of excellence, the glow of poetry, and the fire of imagination, he yet knew how to make all these noble qualities the instruments of his sagacious will and the dictates of his conscience.

The prodigious capacity and power of his light and wisdom, which he brought to bear on rejuvenation of art, literature and culture, on the direction of his battles against tyranny of Brahmanism, destructive feudalism, and Mughal imperialism produced astonishing results. It would require the historical insight of Thucydides, directing the pencil of a Tacitus, to vividly portray the life and character of a Saviour with the sword, like Guru Gobind Singh, though modern idiom even in his hands would probably have proved inadequate to the task. Enduring of fatigue, patient of hardship, unwearied in his search for peace, extending his hand of friendship to all lovers of truth and freedom, be they Hindus, Muslims or of any other faith; fighting relentlessly treachery, cruelty, falsehood, and tyranny; no difficulties could deter him, no dangers daunt him and no obstacles could impede his fight for liberty, equality and justice. His was a constitution of iron, that is why, perhaps, he called even God, *All-Steel: Sarb-loh*, the fiery ardour of which rendered him almost insensible to physical suffering and enabled him to brave and face the most terrible calamities of human life.

Guru Gobind Singh's mind was a towering Himalaya of supreme wisdom, from whose teeming caverns there flowed rivers of songs and poetry, prayers and meditations, philosophical reflections and historical truth in whose placid depths he set the reflected image of all the noblest aspirations of man and all the tragedy and grandeur of human drama. His imagination was a seraph which sounded all depths and measured all heights. It touched the intangible, it saw the invisible, it heard the inaudible and gave body and shape to the inconceivable. It gathered gems from all mines, gold from all sands, pearls from all seas and songs from all battles of *dharma*, fought in our ancient history.

Guru Gobind Singh bequeathed to mankind a literary, historical and philosophic estate which time cannot destroy. He breathed into the nostrils of heavenly muse, the breath of new immortality. He sang of His God and soul. He sang of creation and the rise and fall of civilizations. He sang of the wars of *dharma* and the heroes of the glorious past of India and he also sang of the figurative gods and goddesses of Indian mythology. He sang of the lovers and martyrs of truth. The fever of the age, the misery of the people, the degradation of the country and its culture, the mute appeals of the oppressed became the problems of his life which he solved with the pen, the sword and the creative genius of an olympian mind. Guru Gobind Singh's soul was a resistless flood that deluged everything that came into contact with it, with glory, strength, and spiritual glow. His words thunder with lightning and one can feel and see the sparks fly as one reads his glowing thoughts and words. His mind was like a prism that reflected and reduced to elementary components whatever passed through it.

In all the thoughts and actions of Guru Gobind Singh we find the dynamic transvaluation of values. Old values crumble in his hands to be remoulded and reshaped into new forms and with a new life. Spiritual values formed the keynote of his outlook and yet he defined spirituality and religion in revolutionary words. He repeatedly points out that

religion does not consist in turning unceasingly towards the veiled stone, nor in lighting candles before altars, nor in throwing one's self prostrated on the ground, nor in raising the hands before the habitation of god, nor in deluging the temples with the blood of the beasts, nor in heaping vows upon vows but, beholding the Light of God within a peaceful soul, in dedicating one's mind, heart and soul to the service of humanity, which is the highest manifestation of the spirit of God.

*Asceitics who eat dirty food,
Are no better than filth-eating swines;
Yogis who pride in besmearing themselves with ashes,
Are no better than donkeys and elephants,
That bespatter themselves with dust.
Recluses who retire to the graveyards,
Are no better than jackals howling in crematorium.
Solitaire monks who live in remote monasteries,
Are like owls living in deserted houses.
Anchorites waste life in vows of silence;
In what way are they better than the deer,
Who lives and dies in the forest?
What avail giving five calls in the name of religion,
The jackal cries time and again in the bitter cold night;
Without enlightenment and divine knowledge,
The fool sinks into the pit of hell;
How can one attain divine wisdom,
Without faith, love and devotion?*

Guru Gobind Singh: Akal Ustat

For 'Guru Gobind Singh, humanity was identity of the human race. All men are of human clay. There is absolutely no difference, here below at least, in predestination. Every man experiences the same darkness before birth, and lives through the same sorrows and joys of the flesh, and ends in the same ashes after life. Nothing pained Guru Gobind Singh more than the artificial and foolish differences created by bigoted divines and pious fanatics between the God of the Hindus and the God of the Muslims. This incurable ignorance possessed the hearts of our people and has been the major cause of the suffering of our country for the last three hundred years.'

*Even in error deem not the God of the Hindus,
To be other than the God of the Muslims;
Worship the ONE God
Recognize the Enlightener;
All men have the same human form
In all men blazes the same divine light.*

Guru Gobind Singh: Akal Ustat

Guru Gobind Singh firmly believed that not only were the Indians one in mind and spirit but the whole humanity was one community, human history is a meaningful process, a significant development, with many economic and political upheavals disturbing its surface, but below, in the depths, it is truly majestic drama (*Bachiter Natak*). He declares that God sent him to this world to watch and play his destined role in the majestic drama of the human world; *dekhan ayo jagat tamasha*. The destiny of the human race was to become one community in the love and worship of God and truth.

*The Arabs of Arabia,
The French of France,
The Kureshis of Kandhar,
Meditate on Thee.*

*The Marathas and the Maghda people,
The Dravidians and the Talinganians,
Concentrate their minds on Thee.*

*The Chinese and Manchurians,
The Tibetans of Tibet,
All contemplate Thee.*

Guru Gobind Singh: Akal Ustat

Guru Gobind Singh was convinced that all anti-social and anti-moral forces are ultimately defeated. Truth always triumphs over falsehood. Freedom always asserts itself over oppression and tyranny. Intellectually and spiritually the world is bound together in a web of common ideas of truth, goodness and freedom. Humanity's ultimate realization of itself and the world can be attained only by an ever increasing liberation of values that are universal and human.

Guru Gobind Singh was the first prophet in world history to identify himself completely with the will and destiny of the people and to give them a place higher than the highest. He not only inspired them with a new consciousness, but in the Punjab, he laid the foundation of an invincible spirit which has not allowed any invader or aggressor thereafter to dare to destroy the freedom and culture of this land. The India which imbibes the spirit of Guru Gobind Singh will ever live in freedom, harmony, glory, and preparedness, without the slightest fear of any aggressor. In the cultural world, Europe is Christ, the Middle East is Mohammed, the Far East is Buddha, and India of the future if fortunately it has a glorious and resplendent future, will certainly be symbolised by the spirit and philosophy of Guru Gobind Singh.

The *Dasam Granth* is not one Book, and the whole of it is not a religious scripture and should not be treated as such. It is a compilation of philosophical, historical and other secular writings of Guru Gobind Singh compiled in one volume by farsighted contemporary apostles of the Master, notably, Bhai Mani Singh and Baba Binod Singh, who foresaw the danger of these writings getting completely lost, if they were not properly preserved. People who are interested only in the spiritual and philosophical writings of the Guru find all his historical and other works distasteful, and yet if there is any book which explains the historical and mythological references found in the *Adi Granth*, it is this portion of the *Dasam Granth* which clearly differentiates history from mythology and explains them in their proper context.

The major philosophical works of Guru Gobind Singh are: *Jap*, *Akal Ustat*, *Kal ji ki Ustat*, *Gyan Prabodh*, *Thirty three Sweyyas*, *Shabads*, *Chaupai*, and various Invocations and Epilogues to his secular writings. We have some historical evidence to show that the *Jap* of Guru Gobind Singh was composed between the age of 16 and 18, and this was one of his earliest compositions.

Guru Gobind Singh informs us in his introduction to *Krishna avatar* that he had composed over a thousand

verses at Anandpur before he left for Paonta at the age of 18. Shortly after he reached Paonta a Sikh presented to the Guru a metal belt on one of the facets of which was engraved the first hymn of the *Jap*. It means that the *Jap* had not only been composed by then but had even become popular enough to be engraved on precious articles. Guru Gobind Singh wore this belt in the *Bhangani* battle. An arrow pierced it just touching the Guru's body with its sharp point without causing injury.¹ This belt is now with the Maharaja of Patiala.

Like Guru Nanak's *Japji*, Guru Gobind Singh's *Jap* became the most important morning prayer of the Sikhs and is one of the five prayers used in baptism of the Khalsa Holy Order. While the purpose and the ideal behind the *Japji*, and the *Jap* is the same, they differ considerably in their poetic structure, philosophical approach, and contemplative expression of the adoration of God.

In Guru Nanak's *Japji* the mind of the reader moves from one doctrine to another (*sac, hukam, sravanan, mananan, kudrat, nirankar*), and from one spiritual plane to another (*dharma khand, gyan khand, sram khand, karam khand, sac khand*). The journey of the contemplative of *Japji* from the ideal of highest truth to the transcendent state is through deeply philosophical and mystic 38 stanzas written in cryptic *sutra* style of ancient literature, where there is a volume hidden behind a line or three or four words. God the Unknown, though so near, is still a baffling presence to grasp whose Light the sages and saints, yogis and sannyasins, prophets and avatars have struggled hard and toiled for ages.

In Guru Gobind Singh's *Jap* the doctrines vanish, the mystery unveils, and God is revealed as a living Presence felt right in front of us and the contemplative bursts

¹ tritya ban maryo su petti majharan,
cubhi cunc carman, kachu glae na ayam,
kalan kevalam jan das bacayan.

The third arrow struck my belt and its sharp point pierced my skin, but it did not cause any serious injury. God, deeming me His servant protected me and saved my life.

Guru Gobind Singh: *Apni katha* 8:30

into a joyful adoration of the Supreme Being singing: *All Hail to Thee, All Hail to Thee.* Guru Gobind Singh speaks to God and God reveals every aspect of His Being to Him. There is none of that weeping and wailing of the medieval Bhaktas whose God is lost in the clouds and he tries to seek it in the wilderness of his sorrow. There is none of that agony of a tortured soul who gropes for the human image of God in idols and *avatars*. Even in the saddest and most tragic moment of his life Guru Gobind Singh never drifted towards what the mystics call the dark night of the soul. To Guru Gobind Singh even a bed of thorns was far better than the killing luxury of palaces, which keeps man away from God. God the Beloved Friend is ever with Him. He is the eternal Thou and the ever present Ye.

The *Jap* portrays God in all its gorgeous colours of symbolism, impressionism and realism. The positive and negative aspects of God are revealed against the background of the resplendent Light of His spirit. He is many yet One. He is Beauty and Truth. He is the Creator and Destroyer, Chastiser and Merciful. He is the Light of all prophets, King of kings and Mother of universe, striking fear in no one yet always Fearless.

*To the East and West,
Look where you may,
He pervades and prevails,
As Affection and Love.*

Self-luminous, He shines in His splendour and glory. Pilot at two crossings, birth and death, He is ever united with everyone and is Embodiment of grace and compassion. He is deeply concerned with humanity and the whole creation. Even the grass blades feel His presence and cry out: "*He is Infinite, He is Infinite.*"

The language and diction of the *Jap* is classical and yet the lyrical fervour blazes forth with all the power and intensity of sublime rhymes and rhythms. In plain and highly stylised language, the *Jap* unfolds the Sikh concept of God in all its aspects.

It is indeed a pity that the *Jap*, a daily prayer so dear to the Sikhs had not been adequately translated into

English so far. This translation was first published in *Sikh Courier*, London (Edited by Pamela M. Wylam) in 1964, and is appearing in the form of a booklet for the first time. I am grateful to Bakhshi Gurcharan Singh, Advocate, Supreme Court for going through it, to Sardar Gyan Singh, President, Jathedar Santokh Singh, Secretary, Sardar Gurdial Singh, Manager of Gurdwara Parbandhak Committee, Delhi for kindly making prompt arrangement to publish it during my short stay at Delhi. I also thank the Statesman Press for the cooperation and special attention they gave to its printing.

Model Town
Ludhiana
10. 6. 68.

Trilochan Singh.

*One God pervadeth all
Realized by the true Guru's grace*

THE JAP

Chapai Chand

By Thy Grace

1

Marks and symbols, caste and class,
Or lineage God hath none;
His form and hue, shape and garb
Cannot be described by anyone;
Immovable is His Being.¹
Self-luminous, He shines in His splendour;²
Limitless is His power.³
He is the King of kings, the lordly Indra
Of countless Indras; the supreme Sovereign
Of the three worlds of gods, men and demons;
Nay, even the grass blades of the woodland
Say: "He is Infinite, He is Infinite."
O Lord, who can count Thy names?
Thy Names relating Thy deeds I will state,
Through Thy wisdom and grace.

*Bhuyang Pryat Chand**

By Thy Grace

2

139

Salutation to the Eternal⁴
Salutation to the Merciful,
Salutation to the Formless,
Salutation to the Beautiful.

1. *akal murat*: same as *akal murat* in Guru Nanak's *Japji*: it means "His Form or Being is immovable or Unchangeable."

2. *anbhau parkas*: Self-luminous, Self-revealed; same as *svayoham* in *Japji*.

3. *amitoj*: amit + auj; *amit* means boundless, unmeasurable, infinite; *auj* means energy, strength, power; so *amitoj* means "Of infinite power."

4. *akale*: He who is Timeless, Eternal; It also means Deathless.

**Bhuyang Prayat Chand*: Actually this is *Ardh Bhuyang Prayat Chand*.

Salutation to the Garbless,
 Salutation to the Sinless;⁵
 Salutation to the Bodiless,
 Salutation to the Unborn.

Salutation to the Imperishable,
 Salutation to the Indestructible,
 Salutation to the Nameless,
 Salutation to the Abodeless.

Salutation to Him who is beyond deeds,
 Salutation to Him who is beyond creeds;
 Salutation to Him whose Name none knows,
 Salutation to Him who is without abode.

Salutation to the Unconquerable,
 Salutation to the Fearless;
 Salutation to the Unshakable,⁶
 Salutation to the Boundless.

Salutation to the Colourless,⁷
 Salutation to the Beginningless;⁸
 Salutation to the Indivisible,
 Salutation to the Unfathomable.⁹

Salutation to the Imperishable,
 Salutation to the Indestructible,
 Salutation to the Bountiful,
 Salutation to the Illimitable.¹⁰

5. *alekhai*: One whose deeds are not subject to moral judgement by any superior authority; beyond the bondage of *karma*; beyond good and evil; absolutely sinless.
6. *abahe*: One who needs no-one's support, self-sufficient, unshakable.
7. *anile*: One who is not blue, as Krishna is believed to be; Colourless.
8. *anade*: One is without beginning; Uncreated, Unborn.
9. *agadhe*: Very deep; bottomless, unfathomable, profound, incomprehensible.
10. *apare*: One who is shoreless, boundless, unlimited, immense, out of reach, difficult to cross.

Salutation to the Absolute One,
 Salutation to Him who is Manifold;¹¹
 Salutation to Him who never takes physical form,¹²
 Salutation to Him who is free from bondage.¹³

10

Salutation to Him who is beyond all actions,
 Salutation to Him who is devoid of superstition;
 Salutation to Him who is without any country,
 Salutation to Him who has no cultural peculiarity.¹⁴

11

Salutation to the Nameless,
 Salutation to the Desireless;
 Salutation to the Matterless,
 Salutation to the Deathless.

12

Salutation to the Unshakable,
 Salutation to the Unsurpassed;
 Salutation to the Invisible.
 Salutation to the Sorrowless.

13

Salutation to Him who is free from affliction,¹⁵
 Salutation to Him who cannot be installed;
 Salutation to Him who is worshipped in every period,¹⁶
 Salutation to Him within whom are all treasures.

14

Salutation to the Unfathomable,
 Salutation to the Self-sufficient;
 Salutation to the Spirit manifest in three modes,
 Salutation to the Uncreate.

15

Salutation to Him who is great in Bliss,
 Salutation to Him who is great in Self-restraint;

11. *anekai*: the Immanent God seen in many forms.

12. *abhut*: beyond earthly elements, Unborn.

13. *ajup*: (i) free from bondage; (ii) free from pain.

14. *nirbhesai*: without any particular dress or cultural peculiarity. God does not distinguish himself by any garb or country.

15. *nirtape*: free from any grief, pain, fever or affliction.

16. *trivarge*: translated as existing in past, present and future; also translated as: worshipped by Brahma, Visnu and Siva.

Salutation to Him who is ever Pure,¹⁷
Salutation to Him who is Indestructible.

16

Salutation to Him who is beyond all Knowledge,
Salutation to Him who is Beauty and Truth;¹⁸
Salutation to Him who is vast like the Ocean,¹⁹
Salutation to Him who exists without support.

17

Salutation to Him who is without any caste,
Salutation to Him who is without any lineage;
Salutation to Him who has no religion or creed,²⁰
Salutation to Him who is wonderfully Sublime.

18

Salutation to the Countryless,
Salutation to the Formless;
Salutation to the Homeless,
Salutation to the Spouseless.

19

Hail to Thee O Lord Eternal,
Hail to Thee O ever Merciful;
Hail to Thee O supremely Beautiful,
Hail to Thee O Sovereign of all.

20

Hail to Thee O Destroyer of all,
Hail to Thee O Creator of all;
Hail to Thee O Death of all,
Hail to Thee O Sustainer of all.

21

Hail to Thee O Light of Truth,
Hail to Thee O Mystery Unveiled;
Hail to Thee who art Unborn,
Hail to Thee O Self-Created.²¹

17. *arange*: without any colour; Pure and Perfect.

18. *sat ramain*: true and beautiful.

19. *jalasrai*: Ocean-like.

20. *amazabhe*: without religion or creed. No religion can claim God to be exclusively its own.

21. *subanmai*: Lit: He is His own Offspring, meaning Self-Created.

22

Hail to Thee O All-invading,
Hail to Thee O All-pervading;
Hail to Thee O All-manifesting,²²
Hail to Thee O All-destroying.

23

Hail to Thee O Death of all deaths,
Hail to Thee O True and Merciful;
Hail to Thee O Casteless and Classless,
Hail to Thee O Immortal Lord.

24

Hail to Thee who knowest no age,
Hail to Thee O Creator of all;
Hail to Thee O Inspirer of works,
Hail to Thee O Truth without bondage.

25

Salutation to Him who hath no kith and kin,
Salutation to Him who is Fearless;²³
Salutation to Him who is Benign,
Salutation to Him who is Gracious.

26

Salutation to the Infinite and Absolute,
Salutation to Him who is Supremely Great;
Salutation to Him who is Love and Truth,
Salutation to Him who is ever Blessed.

27

Hail to the Consumer of all,
Hail to the Preserver of all;
Hail to the Creator of all.
Hail to the Destroyer of all.

28

Adoration to Him who is Supreme in Self-restraint,
Adoration to Him who is Enjoyer of all Bliss;
Adoration to Him who is Merciful to all,
Adoration to Him who is Sustainer of all.

22. *sarb-rang*: He whose Spirit is found manifest in all colourful forms of His creation.

23. *nirbak*: (i) Fearless; (ii) Speechless.

Cacri Chand
By Thy Grace

29

Thou art Formless and Peerless,
Thou art Unshakable and Birthless.

30

Thou art free from Fate and Garbless,
Thou art without a Name and Desireless.

31

Thou art Beyond thought²⁴ and Mysterious,
Thou art Unconquerable and Fearless.

32

Thou art great in all times,²⁵
Thou art Treasure of things sublime;
Thou art the Cause of threefold creation,
Thou art the Uncaused Creator.

33

Thou art Stainless and Beginningless,
Thou art Invincible and Bondageless.²⁶

34

Thou art Unborn and Colourless,
Thou art a Spirit²⁷ Unadorned.²⁸

35

Thou art Immortal and Indestructible,
Thou art Unconquerable and Unapproachable.²⁹

36

Thou art profoundly Vast³⁰ and everyone's Friend,³¹
Thou art free from Bondage and Entanglements.³²

24. *adhey*: that which cannot be grasped by the intellect.

25. *triman*: lit, glorified in the past, present and future.

26. *azad*: (Persian) absolutely free.

27. *abhut*: not matter, Spirit.

28. *abharn*: without ornaments.

29. *ajhanj*: not involved, detached, above the fret and fever of the world.

30. *amik*: (Persian) vast, profound and unfathomable.

31. *rafik*: Friend, Benefactor.

32. *adhandi*: free from wordly snares.

37

Thou art beyond knowledge and Incomprehensible,
Thou art beyond time and without Bondage.³³

38

Thou art Allah³⁴ the Self-revealed,
Thou art Infinite and Supreme.

39

Thou art Enlightened³⁵ and without a rival,
Thou art Self-existent³⁶ and Unborn.³⁷

40

Thou art Unfathomable and Birthless,
Thou art beyond matter and sense perceptions.

41

Thou art Invisible and above sorrow,
Thou art Unmoved by rites and superstitions.

42

Thou art Fearless and Unconquerable,
Thou art Unmovable and Unfathomable.

43

Thou art Immeasurable³⁸ and treasure of Virtues,
Thou art Many yet always ONE.

Bhuyang Pryat Chand

By Thy Grace

44

Hail to Thee:
Worshipped by all,

33. *ajal*: Without the snare (of birth and death).

34. *Allah*: Literal meaning in Arabic: "Worshipped". The word Lord God is rendered as *ar-rabbul-ilahu*. *Allah* is shortened form of *Ilahu*. Lord Muhammed found the Meccans believing in a Supreme God whom they called *Allah*; however, they associated other minor deities with it called the daughters of *Allah*. The first article of the Muslim Creed therefore is: *La-ilaha illa-illaila* : There exists no God except the one whom you call *Allah*. This uncompromising monotheism is also the corner stone of Sikh Philosophy. The first chapter of the Koran gives two Arabic words to Punjabi language: *Allah* and *rab*.

35. *alik*: (Arabic) wise and enlightened.

36. *niralambh*: existing without anyone's support.

37. *asambh*: that is never born.

38. *aman*: that cannot be measured.

Giver of all treasures,
Light of all Prophets,
Formless and Mysterious,
All hail to Thee.

45

Hail to Thee:
Destroyer of all deaths,
Preserver of everyone,
All-pervading Spirit,
Present everywhere,
All hail to Thee.

46

Hail to Thee:
Without a body,
Without a Master,
Without a Companion,
Destroyer of evil,
The Sun of suns,
Worshipped by everyone,
All hail to Thee.

47

Hail to Thee:
The Moon of moons,
The Sun of suns,
The Song of songs,
The Music of all musics,³⁹
All hail to Thee.

48

Hail to Thee:
The Dance of all dances,
The Melody of all music,
The Hand behind all hands,
The Flute of all flutes,⁴⁰
All hail to Thee.

49

Hail to Thee:
Thou Spirit without limbs,
Light without name.

39. *tan*: tune of a music.

40. *bad*: musical instrument.

Soul of all living things,
Destroyer of oppressors,
Source of all wealth,⁴¹
All hail to Thee.

50

Hail to Thee:
Without any blemish,
Pure and Perfect,
Mighty King of kings,
Supreme in Beauty,
All hail to Thee.

51

Hail to Thee:
Lord of the Yogis,
Supremely perfect,
King of kings,
Glorious and great,
All hail to Thee.

52

Hail Thee:
Wielder of arms,
Fighter with weapons⁴²
Supreme in Wisdom,
Mother of the Universe
All hail to Thee.

53

Hail to Thee:
O Lord, without garb,
Without superstition,
Without desires,
Never an object of desire,
Supreme Yogi of all yogis,
Perfect in Thy ways,
All hail to Thee.

54

Hail to Thee:
Eternal Lord,

41. *bibhute*: Source of Wealth. Guru Arjan uses the same word for "wealth"
mala pherai minge bibhute.

42. *astar*: missile, a weapon.

Terrible Destroyer,
Spirit of angels and devils,
Light of *dharma*,⁴³
All hail to Thee.

55

Hail to Thee:
Dispeller of disease,
Embodiment of Love,⁴⁴
Sovereign of sovereigns,
King of kings,
Hail to Thee.

56

Hail to Thee:
Giver of gifts,
Bestower of honour,
Destroyer of ailments,
Purifier⁴⁵ of defilements,
Hail to Thee.

57

Hail to Thee.
Supreme Word of all words,⁴⁶
Mystic Symbol of all symbols,⁴⁷
The Great Ideal of all ideals,
Master Sorcerer of all magic,⁴⁸
Hail to Thee.

58

Hail to Thee:
Eternally true,
Living Consciousness,
Spiritually blissful,⁴⁹
Destroyer of all,
Sublime and Formless,

43. *dharma*: righteousness, Truth.

44. *rag*: love, passion and affection.

45. *isnan*: lit, bathing, cleaning and purifying.

46. *mantar*: lit, to consult or ponder; to concentrate on Sacred text, divine or mystic words; spells and charms.

47. *yantra*: that which restrains or supports; amulet; mystical diagram used in an amulet; instrument.

48. *tantra*: magical formula, the art of practising occult powers, occult science; to rule or control.

49. *sacidanand*: (*sat, cit anand*). truth, consciousness and bliss.

Indweller of all,
Hail to Thee.

59

Hail to Thee:
Inspirer of perfection,
Giver⁵⁰ of Wisdom,
Bestower of prosperity,
Pervading earth, sky and mid-air,
Destroyer of all evil,⁵¹
Hail to Thee.

60

Hail to Thee:
Lord God Supreme,
Saviour and Sustainer,
Giver of gifts,
Bestower of spiritual powers,⁵²
Ever Merciful,
Hail to Thee.

61

Hail to Thee.
Invulnerable and Inscrutable,
Nameless and Desireless,
Sovereign over all.
Indweller of all,
Hail to Thee.

Cacri Chand

Through Thy Power

62

In the water,
On the land,
Striking no fear,
Yet always Fearless,
Thou ever art.

50. *da*: giver, bestower.

51. *aghan*: evil, sins.

52. *sidhi*: accomplishments, perfection, prosperity, occult powers, a kind of *yoga*.

63

Glorious and Great,
Without any change,
Without a country,
Without form or garb,
Thou ever art.

Bhuyang Pryat Chand

By Thy Grace

64

Unfathomable and Uncontrolled,
O Thou, Blissful one,
Worshipped by all,
Source-Treasure of all,
Hail to Thee.

65

Hail to Thee:
Without a Master,
Destroyer of tyrants,
Eternal and Indestructible,
Hail to Thee.

66

Hail to Thee:
Immortal Lord,
Beyond anyone's care,
Abiding everywhere,
Present in every form,
Hail to Thee.

67

Hail to Thee:
King of kings,
Glory of all splendour,
Sovereign of all sovereigns,
The Moon of all moons,
Hail to Thee:

68

Hail to Thee.
Song of all songs,
The Love of all loves,

The Fire of warrior's wrath,⁵³
The Brightest of the bright,⁵⁴
Hail to Thee:

69

Hail to Thee:
Ordainer of desires,
Ordainer of pleasures,
Victor over all,
Inspiring awe in all,
Hail to Thee.

70

Hail to Thee:
Ultimate Truth and Knowledge,
Supreme Music and Melody,
Source of all mystic words,
Source of sacred charms,
Hail to Thee.

71

Hail to Thee:
The Seer of everything,
The Living power in all,
The Light of all conditions,
Dispeller of three states,⁵⁵
Spirit without limbs,
Hail to Thee.

72

Hail to Thee:
Life of all life,
The Seed of all seeds,
Undisturbed and detached,
The Spirit of blessedness,
Hail to Thee.

73

Hail to Thee:
Embodiment of Mercy,
Destroyer of evil,

53. *rokhi*: enmity, anger, passion to fight in the battle.

54. *sokh*: (i) bright, glamorous; (ii) to dry up.

55. three states or modes: *tamo, rajo, satto* (dullness, passion, goodness).

Eternal Giver,
Source of Spiritual powers,⁵⁶
Hail to Thee.

Carpat Chand
By Thy Grace

74

Ambrosial is Thy Mercy,
Unassailable is Thy Justice,
Constant is Thy detachment,
Perennial is Thy bliss.

75

Perpetual is Thy Kingdom,
Eternal is Thy glory,
Immutable are Thy laws,
Beyond comprehension are Thy works.

76

Thou Giver to all,
Thou knowest all,
Thou Light of all
Adored by all.

77

Life of all life,
Thou power behind all strength,
Sustainer of all,
The Guide of all.

78

Thou Light of the universe,
Thou Mystery of all life,
Thou art the Destroyer of all,
Thou art the Preserver of all.

Rual Chand
By Thy Grace

79

Thou art Primal Existence,
Spirit without beginning,

56. *ridhi* and *sidhi*: occult powers and spiritual powers.

Unborn and Infinite Being,
Adored by all,
Worshipped by Trinity,⁵⁷
Luminous and Mysterious,
Merciful and Primal Lord,
Preserver and Destroyer of all,
Ultimate Death of all,
Wherever Thou resideth Lord,
Thou art seen as Blissful Spirit.⁵⁸

80

He has no name, no dwelling place, no caste,
He has no shape or colour or outer limits,
He is the Primal Being, Gracious and Benign,
Unborn, ever Perfect and Eternal,
He is of no nation and wears no distinguishing garb,
He has no outer likeness; he is free from desire;
To the East or to the West,
Look where you may,
He pervades and prevails,
As Affection and Love.

81

He is Nameless and Desireless,
He has no visible abode;
All glorify Him,
Everywhere He is praised,
Ever and ever He is worshipped;
He is One appearing manifold.
He has manifested Himself in many forms,
He plays a wonderful game:
After a sportive play of creation
He is ONE again.

82

His mystery is not known to gods,
Nor to the Vedas and Semitic Books.⁵⁹
He is without form and without colour,
He is without lineage or caste,
How can He be known?

57. Brahma, Vishnu and Siva.

58. *audhut*: detached Spirit. Perfect Lord.

59. *Kateba*: Semitic Scriptures; the Koran is called al-Kitab.

He is without father or mother.
He is beyond all birth and death,
His power⁶⁰ prevails in all four directions,⁶¹
He is worshipped in the three worlds.

83

His Name is contemplated,
In all the fourteen worlds;
He is Primal Light and Eternal Being,
Creator of all the worlds.
Supreme is He in Beauty,
Pure is His form.
He is Infinite and Perfect Being,
The Self-Existent is the Creator of Universe,
He is the Preserver and Destroyer withal.

84

He is Timeless and Artful
Immortal and Beyond space,
Abode of virtue, Free from delusion,
Unborn, Incomprehensible and Formless.
He is One who has no limbs, colour or qualities,
He has no name, caste or lineage,
He is destroyer of pride,
And Chastiser of the wicked;
Liberation from bondage is His purpose.

85

Self-Existent and Profoundly Wise,
Beyond praise, the One detached Being;
Dispeller of pride and Death of all;
The Primal Being, Unborn,
Bodiless, Desireless and Immortal Spirit,
The One Infinite Existence;
Preserver and Destroyer of all,
Saviour of all Thou art.

86

He is all powerful and all destroying,
He is ever distinct from all;
No Scripture has ever known,

⁶⁰ Cakr bakr : absolute power of Survey.

⁶¹ Catur Cak : in all four directors.

His form, colour or mark;
All the Vedas, Puranas proclaim;
“Infinite, Infinite Thou art,”
Millions of other religious Books,
Comprehend Him not.

Madhubhar Chand
By Thy Grace

87

Bounteous art Thou,
O Fount of virtues;
Infinite is Thy praise,
Unshakable is Thy seat,
Beyond praise is Thy glory.

88

Self-resplendent is Thy Light,
Deathless day and night,
Thy might ever prevails,
O Sovereign of sovereigns.

89

O King of kings,
Thou art the Sun of suns,
Thou art the Ultimate Spirit of gods,
Great is Thy praise and glory.

90

O Lord of all Indras,
Greatest among the great,
Meekest among the meek,
And Death of all deaths.

91

Thou art without body or limbs,
O Lord with resplendent Light;
Infinite is Thy measure,
O Bounteous Bestower of virtues.

92

All Sages bow to Thee,
O Desireless and Fearless One,
Dazzling is Thy Light,
O Lord Indivisibly One,

27

93

Unknowable are Thy actions,
Invisible are Thy laws,
O Thou preserver of all,
Thou art Thyself beyond laws.

Cacri Chand
By Thy Grace

94

Lord God, Liberator;
Merciful Infinite.

95

Destroyer, Creator;
Nameless, Desireless

Bhuyang Pryat Chand

By Thy Grace

96

Creator of the Universe,
Destroyer of the Universe,
Bountiful Giver of the Universe,
Supreme Knower of the Universe.

97

Thou Spirit pervading all directions,
Thou Light filling all directions,
Sustainer of the Universe,
Destroyer of the Universe.

98

Controller of the Universe,
Living Spirit of the Universe;
Worshipped in the Universe,
Supreme Giver of the Universe.

Cacri Chand
By Thy Grace

99

No enemy has He,
No friend has He;
No delusion has He,
No fear has He.

100

Beyond action is He,
No body has He;
Never was He born,
No dwelling place has He.

101

Without image is He,
Without Friend is He,
Beyond human conception is He,
Pure and Perfect is He.

102

Lord of the world,
Primal Being,
Unseen is He,
Powerful is He.

Bhagvati Chand

By Thy Grace I Relate

103

Lo, Imperishable is His domain,
Perennial is His Form;
Enduring is His work,
Undisturbed by delusion.

104

Lo, Detached from the world
He illuminates the spiritless;
Pure and Sage-like is His Being
He is Bestower of all powers.

105

Lo, Sovereign is Thy glory,
Righteousness is Thy banner;
Despairless is Thy Spirit,
Thy Splendour is all-pervading.

106

Lo, Creator of the world art Thou,
Protector supreme art Thou,
All-pervading Spirit art Thou,
Beyond praise and Fearless art Thou.

107

Lo, Thou art the Primal Spirit,
Thou art without mystery;
Thou art without features and form,
Thou art the Supreme and Only Lord.

108

Lo, Thou givest daily bread,⁶²
Thou art Merciful⁶³ and the Liberator;
Thou art Pure⁶⁴ and sinless,
Thou art the Mysterious Unseen.

109

Lo, Thou art Forgiver of sins,
Thou art King of kings;
Thou art the Doer of all things,
Thou givest man His living.

110

Merciful Sustainer art Thou,
Bestower of Grace art Thou,
Lo, Thou art the power behind all,
Thou art the Destroyer of all.

111

Lo, Everywhere is His glory,
Everywhere are His gifts;
Everywhere He pervades;
Everywhere is His abode.

112

Lo, everywhere is His native land,
In every place is His form;
In every place is His Kingdom,
He is the Maker of everyone.

113

Lo, He is the Essence of all religions,
He is the Spirit that pervades all;
He is the glory of all,
He is the Light of all.

62. *rozi*: Pers: daily bread.

63. *rahim*: Arabic: merciful.

64. *pak*: Pers: pure.

114

Lo, everywhere is His country,
Everywhere is His Form,
Everywhere He is seen as Death
Everywhere He is seen as Sustainer.

115

Lo, He is the Destroyer of all,
He is the Knower of all;
He is in all forms,
He is the Seer of all.

116

Lo, He is the Doer of all works,
His glory shines in every place;
He is the Annihilator of all,
He is the Sustainer of all.

117

Lo, He is the Strength of all,
He is the Life of all,
He is in every country,
He is in every form.

118

Lo, He is universally adored,
He is eternally supreme;
Everywhere He is remembered,
He is found living everywhere.

119

Lo, universal is His Light,
Universal is His glory;
He is the Lord of the Universe,
He is the Moon of the Universe.

120

Lo, He is the Revealer of⁶⁵ knowledge,
He is Supreme in Wisdom;⁶⁶

65. *kalim*: Interlocutor; Inspired Prophet, the term *kalim-allah* is used in Arabic for Moses.

66. *fahim*: One who has great understanding.

He is the most Enlightened Philosopher,⁶⁷
He is the Master of all Scriptures.⁶⁸

121

Lo, Beautiful⁶⁹ is Thy Face,⁷⁰
Thou watchest⁷¹ everyone;
Thou art Everlasting Peace⁷²
Thy Creation⁷³ is enduring.⁷⁴

122

Thou art the Vanquisher of tyrants⁷⁵
Thou art the Protector⁷⁶ of the poor;
Thy Mansions are lofty,⁷⁷
Thou art in heaven and on earth.

123

Perfect is Thy discrimination,
Thou art the refuge of all;
Thou art the greatest Friend,⁷⁸
Thou art the surest Providence.

124

Thou art an Ocean of countless waves,
Thou art Imperishable and Mysterious;
Thou cherisheth⁷⁹ those that love thee,⁸⁰
Thou destroyeth their enemies.

125

Ineffable⁸¹ is Thy form,
Transcendent⁸² is Thy power,
Splendorous is Thy Beauty,⁸³
Ambrosial and Perfect art Thou.

67. *akal alam*: Wisest thinker.

68. *sahib kalam*: Lord of Scriptures.

69. *husan*: beauty.

70. *vajū*: (Arab), Face, or Existence.

71. *raju*: pays attention.

72. *salame*: Arabic *salamat*: safety, peace.

73. *salikhat*: off-spring, creation.

74. *mudam*: (Arab) always, perpetual.

75. *ghanimul*: (Arab) great enemy or plunderer.

76. *parasat*: worshipper, protector, saviour.

77. *buland*: lofty, high.

78. *harif*: (Arab) friend.

79. *nivaz*: Cherisher.

80. *aziz*: dear, beloved.

81. *nirukt*: Unspeakable, ineffable.

82. *trimukt*: free from three gunas; transcendent.

83. *prabha*: beauty.

126

Eternal is Thy form,
Beautiful and Mysterious;
Thou art the Creator of all,
Thou art The Architect of everything.

127

Thou art worshipped by all,
Thou art ever Desireless,
Thy form is Imperishable,
Unfathomable and wonderful art Thou.

128

*Om*⁸⁴ is Thy Primal Form,
Thou art Being without beginning;
Thou art without a name and body;
Thou art the Destroyer of triple modes and desires.

129

Thou art the Destroyer of three-fold energy,
Thou art Indestructible and Unfathomable;
Thou art the Blessed Providence of all,
Everywhere Thou abidest as Love.

130

Thou art the Sustainer of the three worlds,
Thou art Inviolable and Intangible;
Lo, Thou art the Demolisher of Hell,
Thou pervadest the whole universe.

131

Indescribable is Thy glory,
Thou art ever Eternal;
Thou art detached from all,
Yet Thou art wonderfully united with all.

84. *Om or Omkar*: The Absolute Transcendent God created the Universe through One Primal Utterance expressing its will to manifest, and providing the Spiritual-Ground or the Life-matrix of the creation, out of which were further created *puruṣa* and *prikṛiti* or *siva* and *sakti*; Spirit and Matter. This Primal utterance was *Omkar*. Bhai Gurdas calls it the Sixth Element. The Philosophic and Theological aspects of this theory are many. The doctrine of *Omkar* in Sikh scriptures is distinct from interpretation in Upanishads.

132

Thou art ever Ineffable,
Unique is Thy splendour;
Beyond thought is Thy Being,
United with everyone and sublime.

Cacri Chand

By Thy Grace

133

Thou art Indestructible.
Thou art Bodiless,
Thou art Garbless,
Thou art Fateless.

134

Thou art without delusion,
Thou art beyond action;
Thou art without beginning,
Thou existed prior to all ages.

135

Thou art Unconquerable,
Thou art Changeless;
Thou art Unique,
Thou art Unshakable.

136

Thou art Indestructible,
Thou art Detached,
Thou art Free from work
Thou art Free from bondage.

137

Thou worshippest no one,
Thou art without attachment;
Thou art Deathless,
Thou art the Light.

138

Thou art without worries,
Thou art Eternal,
Thou art Inexpressible,
Thou art the Unseen.

139

Thou art above calculation,
Thou art without garb;
Thou art Boundless,
Thou art Unfathomable.

140

Thou art Self-Existent,
Thou art Unshakable;
Thou art Stainless,
Thou art Beginningless.

141

Thou art the Uncaused,
Thou art Eternal,
Thou art Unborn,
Thou art without bondage.

Carpat Chand

By Thy Grace

142

He is the Destroyer of all,
He is the Diviner of all;
He is Revealed ⁸⁵ in all,
He is the Knower of all.

143

He is the Annihilator of all,
He is the Creator of all;
He is the Life-Spirit of all,
He is the Power behind all.

144

He is in all Works,
He is in all Religions,
He is united with all,
He is free from all.

85. *khyat*: revealed, manifest.

Rasaval Chand
By Thy Grace

145

Salutation to Thee:
Demolisher of Hell;
Eternal Light,
Formless Being,
Indestructible Treasure.

146

Thou art the Slayer of tyrants,
Eternal Companion of Man;
Unfathomable is Thy Spirit.
Indestructible is Thy Splendour.

147

Thou art Bodiless and Nameless,
Destroyer of three modes and passions,⁸⁶
Indestructible is Thy Form
O Thou Sublime All-embracing Spirit.

148

Thou hast neither sons nor grandsons,
Thou hast neither friend nor foe;
Thou hast neither father nor mother,
Thou hast neither caste nor lineage.

149

Thou has neither rivals nor relatives,
Thou art Immeasurable and Profound;
Eternal is Thy Splendour, Lord,
Thou art Unborn and Unconquerable.

Bhagvati Chand

By Thy Grace

150

Lo, ever visible⁸⁷ is Thy Splendour,⁸⁸
Everywhere resplendent is Thy Presence;⁸⁹

86. *trikam*: three desires: having the desire to enjoy the pleasures of the three worlds.

87. *zahir*: (Arab): exterior, apparent, visible.

88. *zuhur*: supporter, Protector, Splendour.

89. *hazir*: Present; *hazur*; Presence.

Thou art Eternal Peace,
Thou art Universal Scripture.

151

Lo, Thou art the Cosmic Mind,⁹⁰
Thou art the Lamp⁹¹ of Beauty;
Thou art Perfect and Merciful
Thou art the Gracious Sustainer.

152

Lo, Thou art the Giver of daily bread.
Thou art the Provider⁹² and Saviour;⁹³
Thou art Supreme in Mercy⁹⁴
Thy Beauty is resplendent.

153

Thou art the Destroyer of tyrants,
Thou art the Cherisher of the poor;
Thou art the Annihilator of the oppressors,
Thou art the Dispeller of Fear.

154

Thou art the Eraser of sin and shame,
Thou art present in everyone,
Evil cannot conquer Thee;
Thou art the Merciful Sustainer.

155

Thou art the Speech of all,
Thou art the Protector ever near!⁹⁵
Thou art the Redeemer from Hell,
Thou art the Spirit of Paradise.⁹⁶

156

Lo, Thou pervadest all,
Eternal is Thy moving spirit,
Thou art the Knower of all,
Thou art deeply loved by all.

90. *dimag*: mind.

91. *chirag*: (Arab) lamp.

92. *razak*: Providing, Providence.

93. *rahind*: (Arab) Liberator, Saviour.

94. *karimul kamal*: Perfect in Mercy.

95. *kiran*: (Arab) one who is very near.

96. *bahist*: (Arab) heaven, paradise.

Thou art the Most Exalted Lord,⁹⁷
 To everyone Thou art Unseen,
 Thou art Abodeless and Inexpressible;
 Thou art ever Formless.

Thou art in the earth and sky;
 Thou art Profound Faith;
 Thou art perfectly Bountiful,
 Thou art Brave and Elegant.⁹⁸

Lo, perennial is Thy Light,
 Unmeasurable is Thy Fragrance,
 Wonderful is Thy Beauty,
 Boundless is Thy Wealth.

Lo, endless is Thy creation,
 Thou art the Light of the soul;⁹⁹
 Thou art Incorporeal and Eternal,
 Thou art Infinite and Immortal.

Madhubhar Chand

By Thy Grace

The minds of the Sages bow to Him in adoration,
 He is the Eternal Fount of virtues;
 Even the greatest adversary¹⁰⁰ cannot cause injury to Him;
 He is the Perfect Lord who can destroy all.

Countless bow to Him in worship,
 The minds of the Saints contemplate Him;
 He is the Imperishable Lord,
 He is the Uncreated Supreme Being.

97. *is*: Master, Isvar, Lord.

98. *jamal*: (Arab) Elegant, Beautiful.

99. *atam prabha*: light of the soul.

100. *ar bar*: great enemy.

163

He is Self-illumined and Deathless,
He is the Light of the Saint's mind;
Virtuous people bow to Him in reverence,
His Spirit pervadeth the earth and sea.

164

Inviolate is His Person,
Immovable is His Throne,
Boundless is His glory,
Vast is His limit and measure.

165

On land and sea He abidest in Glory,
In North, South, East, West He is above calumny;
On land and sea He is the Worshipful One,
In all four directions He is Infinite.

166

He is Self-revealed and Indestructible,
He is the prop and pillar of the earth;
He is the Supreme Power,
He is Eternally One.

167

*Omkar*¹⁰¹ is the Primal Spirit,
He is known as Beginningless:
His very thought destroys folly,
God is the Supreme Guru.

168

He is worshipped in every home,
His Divine Name reveals His lotus feet in the heart;
Imperishable is His Spirit,
Mighty and not weak is His Word.

169

Serene¹⁰² is His Spirit,
Without anger¹⁰³ is His speech;
Inexhaustible are His stores,
The Infinite cannot, be installed.

101. *Omkar*: see f.n. in 84.

102. *anjanjh*: without bewilderment.

103. *anranj*: without anger.

Unparalleled¹⁰⁴ is His Righteousness,
Resolute is His Grace;
He is Beginningless¹⁰⁵ and Infinite,
He is Holy and Bountiful.

Harbolmana Chand
By Thy Grace

Thou art the Mansion of Mercy,
Thou art the Slayer of enemies;¹⁰⁶
Thou art the Destroyer of fools,¹⁰⁷
Thou art the Architect of the world.¹⁰⁸

Thou art the Lord of the Universe,
Thou art the Supreme Being;
Thou art the Causer of Death,
Thou art the Saviour of all.

Thou art the support of the earth,¹⁰⁹
Thou art the Creator of the Universe;
Thou knowest all minds,¹¹⁰
Thou art acknowledged by the world.

Thou art the Sustainer of all,
Thou art the Maker of all;
Thou art the Defender of all,
Thou art the Destroyer of all.

Thou art the Mine of Mercy,
Thou art the Sustainer of the Universe,
Thou art the Lord of all,
Thou art the Sovereign of the world.

104. *adith*: unparalleled, without comparison, unseen.

105. *anban*: that which was never created.

106. *ar*: enemy.

107. *khal*: fool.

108. *meh*: earth.

109. *dhrit*: earth.

110. Also translated as: revered by all minds.

176

Thou honourest the wise,
Thou chastiseth the stupid;
Thou art Boundless,
Thou art the Mine of Compassion.

177

Unutterable is Thy Name,
Thy Presence cannot be located;
Uncaused Creator art Thou,
Immortal and Deathless is Thy Spirit.

178

Immortal and Nectarlaved is Thy Spirit,
Thou art Embodiment of Compassion;
Uncaused is Thy Creative Being,
Thou art the life-spirit of the earth.

179

Thou art the Lord of the heavenly Elixir,
Thou art the Supreme Being, God;
Thou art the Uncaused Creator,
Thou art the Elixir of all nectars.

180

Sublime are Thy Works,
Immortal is Thy heavenly Spirit;
Thou art the Saviour of good men,
Thou art the Destroyer of stupid evil doers.

181

Thou art the Sustainer of the Universe,
Thou art the Mansion of Compassion;
Thou art the Sovereign of kings,
Thou art the Saviour of all.

182

Thou art the Destroyer of fear,
Thou art the Slayer of the enemy,
Thou art the Chastiser of the wicked,
Thou inspirest contemplation of the Divine Name.

183

Thou art the Fashioner of Wisdom,
Thou art the Supreme Creator,
Thou art the Causer of all causes.
Thou art the Killer of all killers.

Thou art the Supreme Spirit,
 Thou art the Soul of all;
 Thou art within Thy own control,
 Thy Glory surpasses all glory.

Bhuyang Prayat Chand

By Thy Grace

Salutation to the Sun of suns,
 Salutation to the Moon of moons;
 Salutation to the King of Kings,
 Salutation to the Lord of Indras;
 Salutation to the Unknown Darkness,¹¹¹
 Salutation to the Light of lights;
 Salutation to the Greatest of the great,
 Salutation to the Seed of seeds.

Adoration to the Spirit of three modes,¹¹²
 Adoration to the Supreme Essence and Eternal Spirit;
 Adoration to the Yoga of all yogas,
 Adoration to the Knowledge of all knowledge;
 Adoration to the Mystic Word of all words,
 Adoration to Meditation of all meditations.¹¹³

Adoration to the Supreme in all battles,
 Adoration to the Wisdom of all wisdoms;
 Adoration to the Enjoyer of all foods;
 Adoration to the Drinker of all drinks;
 Adoration to the Causer of turmoil,
 Adoration to the Embodiment of Peace;
 Adoration to the Lord of Indras,
 Adoration to the Beginningless Treasure.

111. *andhikar*: darkness.

112. *three modes*: *satva* (goddness); *rajas* (passion); *tamas* (dullness).
 These are three facets of *Prakrti* (nature).

113. *dhyana*: meditation, contemplation.

Thou art in all ugliness,
 Thou art the Spirit of Beauty;
 Thou art the Hope of all elegance;
 Thou art Immortal, Incorporeal and Nameless,
 And Destroyer of the three worlds in three periods;
 Thou art Bodiless and Desireless.

Ek Achari Chand
By Thy Grace

189

Unconquerable,
 Indestructible,
 Fearless,
 Sinless.

190

Uncaused,
 Immovable,
 Imperishable,
 All-pervading.

191

Ineffaceable,
 Indestructible,
 Incomprehensible,
 Ineffable.

192

Immortal,
 Merciful,
 Fateless,
 Garbless.

193

Nameless,
 Desireless,
 Fathomless,
 Boundless.

194

Without a Master
 Supreme Destroyer

Unborn,
Source of all utterance.

195

Without attachment,
Without Colour,
Without form,
Without mark.

196

Beyond work,
Without delusion;
Imperishable;
Indeterminable.

Bhuyang Pryat Chand

By Thy Grace

197

Saluation¹¹⁴ to Thee:
Adorable Lord,
Destroyer of all,
Indestructible and Nameless,
Residing in all hearts,
Desireless, Eternal Treasure
Manifest in all forms,
Slayer of the wicked,
Cherisher of the righteous.

198

Thou art O Lord:
True Existence, Consciousness and Bliss,¹¹⁵
Exterminator of enemies,¹¹⁶
Benign Creator,¹¹⁷
Indweller of all,
With Wonderful¹¹⁸ powers,
A Terror to the tyrants,
Destroyer and Preserver
Compassionate and Merciful.

114. *praname*: I Salute Thee.

115. *sachidanand*: sat (truth), cit (consciousness) anand (joy).

116. *satran*: enemy.

117. *kuninda*: creator.

118. *gazaib*: strange, astounding, wonderful.

Thou art O Lord,
Pervading Spirit of four quarters,
Enjoyer in four directions,
Self-Existent and abiding in glory,
Ever united with everyone,
Pilot at two crossings, birth and death;
Embodiment of Grace and Compassion,
Ever so near to everyone,
Deeply concerned with humanity,
Everlasting is Thy Treasure and Glory.

OUR PUBLICATIONS

GURU TEGH BAHADUR. Prophet and Martyr (A Biography) By Dr. Trilochan Singh. Foreword by Duncan Greenlees. 358 pages 59 plates Price Rs. 15. Foreign 25 Sh. \$ 4.

The aim of Guru Tegh Bahadur was that "the country divided by languages, narrow provincial loyalties and political barriers should be united in spirit, in peace and the love of God." For "the Sikh Gurus always visualised an India in which and cultural barriers would fall and their own followers would bridge the gulf between various religious communities and creeds." (pp. 192 and 284). For this a supreme sacrifice was needed and the Guru gave his life saying: "I will die for the religious freedom of the Hindus, the freedom to worship the Deity through idolatory and images, the freedom to wear the sacred thread, though I myself do not believe in any of those principles." (p. 305)

People have embraced death for a cherished ideal; Guru Tegh Bahadur is unique; he sacrificed his life for a faith he had abjured, so that there could be freedom of religious worship and freedom from fear.

The book under review is an exquisite blend of devotion and scholarship. In the Preface Dr. Singh has quoted E. H. Carr, who says, "the historian without his facts is rootless and futile, and the facts without their historian are dead and meaningless." Here the historian has found facts, and the facts their historian.

We also offer our congratulation to the Gurdwara Parbandhak Committee for the very high quality of their publication at so modest a price.

Dr. A. K. Majumdar: **Bhavan's Journal**, Bombay

The learned author who is pre-eminently an authority on the exposition of all aspects of Sikhism, has chosen a very difficult path for himself by undertaking to write a historical biography of Guru Tegh Bahadur. It was virtually to tread upon the edge of a razor to achieve the moon. Dr. Trilochan Singh not only acquitted himself successfully from the task he had undertaken but has left an exemplary trail of research.

Not a line exists there in the book which is not appropriately supported by a relevant authority. The whole book reads like an energising and enervating tragedy wherein lies the seed of a regenerating nation. The author has not only accomplished the task of a historical biographer but with the writing of this book has added a marvellous chapter to the history of English literature produced by Indian writers. At places the description is not only poetic but ephemeral. The get up of the book is excellent and very seldom such books with meticulous care are produced in our country. It is a veritable joy to possess this book of intrinsic value and external beauty. The author and publishers deserve congratulations for such a monumental production.

Dr. Hira Lal Chopra: **Sikh Review**, Calcutta.

A BRIEF LIFE SKETCH OF GURU GOBIND SINGH by
Dr. Trilochan Singh, pages 36, Price Re. 1, 3/6 Sh.

The general standard of publications from India is extremely low. We are frequently presented with travesties of the English language, innumerable misprints and mis-spellings unhistorical and inaccurate statements and traditional stories endlessly repeated without critical assessment or verification. How refreshing it is, therefore, to receive such an excellently presented little book as this! Dr. Trilochan Singh's book, expertly laid out and printed, is written in his usual immaculate and flowing style of English.

While some historians may disagree with Dr. Trilochan Singh on some of the details of Guru Gobind Singh's life, the account given is no doubt as accurate as the available historical sources will permit at present, and it is the first to contain the new authentic account of the death of Guru Gobind Singh given in some hitherto unknown documents recently discovered by Dr. Trilochan Singh; The whole story is well arranged and easy to read and is interestingly interwoven with beautiful translations of the Guru's own autobiography and one or two of his verses. The book is highly recommended for English readers.

Pamela M. Wylam : **Sikh Courier** : London.

"This brief pamphlet written by the well-known research scholar, Dr. Trilochan Singh, and published by the Gurdwara Parbandhak Committee, Delhi brings into focus some of the salient gleanings from the life of the poet-prophet, Guru Gobind Singh.

This compressed life-sketch of the great Master makes very interesting reading and provides evidence of the author's intensive study and wide knowledge of the subject and of the variegated approaches made by some renowned authors to the various aspects of the achievements of this outstanding personality in the World History, and he quotes them freely in support of his findings. In his inimitable and assertive style, which symbolises confidence and accuracy, the learned author tends to correct many a taken for granted anomalies which have crept in some of the authoritative works on the life of Guru Gobind Singh. The printing and general get-up of the book is excellent."

(Chief Editor)
Sikh Review, Calcutta

GURU NANAK: Founder of Sikhism (A Biography) pp. 500 pages and 40 plates By Dr. Trilochan Singh. It is the first biography of Guru Nanak based on hitherto untapped original sources and intensive research work on all controversial historical issues about Guru Nanak's life and travels. All available historical facts are critically studied, accepted or rejected in the light of truth.

The revolutionary personality of the poet-prophet Guru Nanak emerges out of this biography as it has never been presented before.

(In the Press)

ESSENCE OF SIKHISM by Dr. Trilochan Singh: An illuminating treatise on Sikh theology, philosophy, mysticism and the history of the Sikh Church.

Under Preparation

Write to:

Manager:
Gurdwara Prabandhak Committee
Sis Ganj, Chandni Chowk
Delhi-6.

